

ST. LOUIS CHRISTIAN ADVOCATE.

AND 80 PINE STREET. PUBLISHED BY A COMMITTEE, FOR THE METHODIST EPISCOPAL CHURCH, SOUTH. D. R. M'ANALLY, EDITOR. VOLUME X---NUMBER 19. ST. LOUIS, THURSDAY, MAY 10, 1860. \$2 A YEAR, IN ADVANCE.

Theological. SERMON. and grieve not the Holy Spirit of God."—Eph. the care of the gospel minister is ened the best interests of man. And, the politician exerts his talents to pro- defend the partial, monopolizing nage of a small number of his fellow ures, it behooves the ambassador of it, unfettered by the selfishness of party rings, either of Church or State, to de- the whole counsel of God, and to send id all the wakefulness of a godly jeal- , that he may be enabled, at its first ap- pe, to discountenance sin, and promote nceourage all virtue. e glorious scheme, to advance the ob- of which we are set apart from the d, has for its author the one true and asting God, the fountain of all being; ho is self-existent and independent. as for its object the salvation of all; and for this purpose God has made le provision, by the death of his Son; though he was the only begotten of the er, was most freely given up to die for ars. The benefit of his death is offered pplied to us by the third person of the ead, who is called the Holy Spirit, or Ghost, to express the mode of his rela- to the Father and Son, and because y spiritual methods, works spiritual ities and affections within us. f all the monstrous crimes which take n in the degeneracy of our nature, sure l none can exceed in enormity, that ngratitude by which we shut out the , resist the power, and stifle the mo- y which the Holy Spirit attempts our ation. n have, doubtless, heard of some, who, n from obscurity by a pitying friend, raised by him to a condition of ease and ity, have requited their benefactor with empt and insolence. You have heard of ren, whose every want had been pre- ced by the persevering vigilance of tender nts; who, nevertheless, on coming to s of maturity, so far from smothering the of their declining old age, have rent r withered breasts with agonizing grief, r total disregard of their sage counsel, a headlong precipitation into paths of ligacy and ruin. Sure I am, that public nion, formed on principles of justice, must e held up such characters as despised es for the sharpest arrows of obloquy. y brethren, it is against such disingen- s conduct that the apostle attempts to rd us, in the text. You are all really ay, God forbid that a crime so base ld lie at my door; to which petition I d give my hearty amen. But let us flatter ourselves that we are clear in -matter. To many of us would the sol- appeal of the divine and Holy Spirit ly, in all its humbling weight, "Hear, O ens, and give ear, O earth, for the Lord spoken: I have nourished and brought children, and they have rebelled against" (Isaiah i. 2.) And, elsewhere, "My ple have committed two evils; they have aken me, the fountain of living waters, I hewed them out cisterns—broken cis- as—that can hold no water." (Jer. ii. ) Now, my brethren, we hold that this dact is disingenuous and unwise, and t it is, also, dangerous, in the extreme; to y, or lightly esteem, the calls of grace l the motions of the Holy Spirit. And it principally with a design to expose that rger, that I have chosen these words. It is well known, to most of you, that the arch, of which I have the honor to be a mber and minister, e ntends for what, in ology, is called free will; yet not in that limited sense in which some, through ig- nance, and others through ill-will, would ke us hold the doctrine. Our Church judiciously expressed her sentiment on a doctrine, in her eighth article: "The dition of man, after the fall of Adam, is b that he can not turn and prepare him- f, by his own natural strength and works, faith, and calling upon God; wherefore, e have no power to do good works, assant and acceptable to God, without the e of God by Christ preventing us, that may have good will, and working with u, then we have that good will." What is man, lived up to the sinfulness of his nature? rolled against God and his law, his incli- ons, in spite of himself, drag him towards idden objects, and he is wholly unable to e successful war with self and sin. How n he (hold under sin, as he is, by nature), aid by the Holy Spirit, shun the snares at are spread for him, the examples which e him, the temptations which surprise m, the afflictions which discourage him, d the compliances which weaken him, d ther with that insupportable disgust which e duties of religion give him? It is by e grace of Christ alone that we can be rported in all these perils. It is by all the shness of our continued energy, that we e able to make one step in the way of sal- tion, or to progress in it. As, in the order nature, we should in one moment return to nity, did the Almighty withdraw from s his vital energy, so, in the order of grace, immediately return to a state of sin and th, when the Spirit no longer strives th us. Now, all this would not be so alarming, if e were assured that the Holy Spirit could e so grieved as to withdraw his kindly p from us, although it must be admitted, at our repeated abuses and neglect would disingenuous in the extreme. But God h said, "My spirit shall not always strive th man." And it seems to me, my breth- n, that nothing can be more just and equi- table than the conduct of the Almighty in a affair. When we neglect and reject the e which is offered to us; when we either ally refuse to obey the gospel; or, pre- tending to obedience, reckon with the Al- ghty, and strive to fix upon the lowest at of saving obedience; can we expect

that a just God will multiply unto us the consolations of the Holy Spirit? No, such semi-Christians are already without real comfort, and there is but one step between them and final apostasy. With these views, your present condition alarms you, and you are ready to say, nothing would please you so much as a happy disengagement from the world, and constant union with God. Be not deceived, my brethren; you do not want holiness for its own sake; you want it, because it alone can free you from those corroding fears which break your peace. If, indeed, you loved holiness for its own sake, you would no longer hesitate to sacrifice, on the altar of self-renunciation, every unsanctified disposition. I tell you plainly, from God, that, in order to persevere in his ways, you must give yourselves up to him without reserve, and close in with the Holy Spirit, in serious efforts to weaken all the passions, and to nourish every virtue; or that Spirit, which is already grieved by your indolence, will take his final departure from you, and you will be left without power to do anything for your salvation. Alas! my brethren, what can the soul promise itself by allowed and indulged corruption? Can the lamp long, without oil, continue to give light—or the tree, which no longer draws nourishment from the earth, fail to wither and die? He has grieved the Holy Spirit till it has almost forsaken him. Tired with the yoke of Christ, and disgusted with himself; weakened by disease, and staggering at every step; he leans towards his fall, almost entangled by the snare of the Devil. What, O what, is to prevent his eternal ruin? Aye, of him, as of Ephraim, of old, it will soon be said, "He is joined to his idols; let him alone." To my present, I fear it will, ere long, be said, "I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." The remarks already made go to point out the danger of grieving the Holy Spirit of God. I shall not be so likely to accomplish my design (which, if I know my heart, is to benefit your souls), unless I speak something of the different ways in which the Holy Spirit of God is grieved by us. It is easy to see that the word grieves, in this place, is figurative; we can not suppose that the Holy Spirit actually realizes any of that heart-rending sensation which mortals feel, and which they call grief. But as the veriest friend, by repeated slights, may be grieved, and seek to shun our company, so the conduct, in mortals, which makes the visits of the Spirit less frequent in our hearts, and weakens his influence there, is, for the want of a more appropriate term, called grieving the Holy Spirit. It may be plainly seen, I think, that the solemn caution in the text undermines the doctrine of bound-will. For that bright intel- ligence, which we call the Holy Spirit, would never be grieved, or take its departure from a man, for that which he does as the result of a decree made by the Holy Spirit itself. It is by the abuse of a power which he gives us, we frustrate the purposes of our salvation, and grieve him. There are many different ways in which we may grieve the Holy Spirit. When God, of his infinite mercy, sends us his gospel, preached in the power and demonstration of the Holy Ghost, the Spirit ever waits to attend it to the hearts and consciences of those who hear it. More than the yearning bowels of a mother's sym- pathy for her sick child, is realized, methinks, by the Holy Spirit. O then, tell me, how must the good Spirit be grieved, when, instead of taking the wholesome prescrip- tions of the gospel, we put it from us, and take poison in its place! When, instead of receiving the Lord Jesus Christ, by faith, as our only Savior, we reject him, and seek to drown all serious thought in gay company and dissipating amusements, as the ball, the circus, the theater, from any of which places I defy you to bring away a mind as well pre- pared to worship God as you carried there. When it places the Lord to lay his hand upon us, to afflict us, either by the loss of friends, property, or health, and we refuse to see the hand that smites us, and to break off our sins by righteousness, that we may return to God as our chief joy, then must the Holy Spirit be grieved with our incorrigible and irreclaimable obstinacy. When we, as professors of religion, begin to relax in the discharge of our duty, and content ourselves with the accommodating spirit of semi-Christianity, then is the Spirit grieved, and it plies us with this serious in- terrogatory, "Have ye suffered so many things in vain? Are ye so foolish, having begun in the Spirit, as to end in the flesh?" In a word, there are ten thousand little yieldings to sin, and stifling of the Divine Spirit, which we can not describe or name, in which we grieve or weaken the influence of the Holy Spirit. From what has been said, it appears that the Divine Spirit is in the world, working on the minds of men, to turn them from the power of darkness to God. How extensive his operations! It further appears, that his aid is really required, to enable us to accom- plish the enterprise of salvation. How great should be our gratitude for his aid, and how serious are the consequences of obstinately rejecting it. When our judgment tells us the necessity of religion, and the Spirit no longer aids us, how serious is our condition! Let us close with its next offering.—Harris.

Testament histories to suggest to us spiritual resemblances, we must be careful to exercise a sound judgment, and must not claim for them the authority of New Testament precepts. Hence we are abundantly justified in this use of Lot's peril in Sodom, and of his merciful escape therefrom; for both in the Old and New Testament, the appalling destruction of those wicked cities of the Plain is repeatedly held up to us as a moral lesson and warning by prophets and apostles, and by Christ himself. A judgment so signal, a catastrophe so appalling, might well live in the traditions of after ages; the counterpart of the flood—God's great and terrible demon- stration against sin—it might well be the demonstrative fact that prophets and preachers of repentance continually referred to. The reader, no doubt, is familiar with the history. Sodom, with the adjacent cities, had attained to an exceedingly aggravated wickedness. Beautiful and fertile as the garden of the Lord, it was the home of the grossest depravity, the foulest abomination, iniquitous even in a world given up to sin—what Pompeii was to Rome—depravity had there found a more flagrant outbreak; abominations stalked in grossest and most unblush- ing forms, so that the guilty cities had become moral pests—ulcers on the fair bosom of the earth; plague-spots, compared with which, other spots and eruptions were healthy; and it seemed necessary for the preservation of social decency, if not of social existence, that God should manifestly interpose and mark his abhorrence of such wickedness. The history of the catastrophe is detailed at length. Lot is seen sitting in the gate of Sodom, the place of honorable resort, of social converse and public justice. And the two angels approach him. We think of the calm, quiet evening, the sun setting as it had set a thous- and times in peacefulness and splendor; all things continuing as they were from the creation, and the citizens filling the streets with heedless joviality or reckless revelry. Nature gave no perceptible premonition of coming calamity; there was no portent of impending doom. But the invisible angel of destruction hovers in that calm twilight over the doomed cities, while the inhabitants are for the last time practicing their abomina- tions, unconsciously filling up the measure of their iniquities. Had they stopped short of their reckless wickedness towards even the two strangers, who can tell if Abraham would have prevailed? But it is always thus in a career of crime; while its pending retribu- tion is suspended, some infatuated and com- pleting sin brings them to a crisis, and brings down the thunderbolts upon them. In the morning Lot and his household are carried forth in safety through the urgency of the heavenly visitants, and then the fiery de- struction is no longer delayed. The sun arose upon the doomed cities in their beauty and populous life, that was destined to shed his setting beams upon thick and sulphurous clouds of their smouldering ashes. All who were not delivered with Lot perished. For this sake God would have spared the cities, but even ten righteous were not found there. How precious in God's sight must the righteous be, and how precious ought they to be in the sight of the wicked! For the sake of ten God would have longer borne with the abominations of the teeming multi- tudes; for the sake of ten these guilty cities might have enjoyed a little longer space for repentance. There lay the beautiful land- scape and the bright unconscious towns that decked it, all rejoicing in the glorious sun- rise; the merchants saying as usual: "We will go into the city, and buy and sell, and get gain"; the voluptuaries sleeping off the effects of last night's debauch; nothing indicates calamity; "the birds sing among the branches, and the little hills rejoice on every side," when suddenly the fire storm descends; the volcano, the bitumen, the brimstone, the earthquake, the enkindling of electric ele- ments, the swift destruction of the thunder- bolt, the giving way of the volcanic crust; a wild shriek of universal agony; a mad rush hither and thither, to find destruction every- where—fire mingled with the hail, fire run- ning along the ground—palaces falling; the earth sinking; the abyss rising: "the smoke of the country going up as the smoke of a furnace," and again, as at the flood, the sul- lown waters of the Dead Sea roll over the guilty and lost. And now, if you visit the place, you see the great gulch which swallow- ed them up, a region of desolation—the stern and awful spirit of justice brooding over it. This is the dreadful catastrophe which is held up for our teaching; next to the flood, God's most signal and indelible sermon against sin. But my more especial purpose is to deduce some inferences, and urge some lessons, from the specific incident the text records. It tells us that even Lot, while escaping from Sodom, lingered, and needed especially urg- ing by the angel, and almost forcing, to effect his escape. I will assume your acquaintance, gentle reader, with the demands of God upon you; that you are familiar with the way in which God would save you from sin; and, no doubt, you have given some attention to the claims of religion, and have formed some good purposes of responding to them. You have hardly heard sermons, or passed through sickness, or witnessed the death-bed of friends, without some serious thoughts about your own spiritual condition before God, what your destiny would be if you were to die. Let me, therefore, address you as ling- erers. A lingerer is one who is convinced that he ought to act, but who hesitates in acting upon his own convictions. Why is it that in the escape of the soul men so linger? The first cause is the entanglement of their affections with worldly things. You remember how selfishly, when it was desirable that Abraham and Lot should part, Lot chose for himself the well watered plain of Sodom. He had regard neither to his generous kinsman's prior right of choice, nor to the moral con- siderations that ought to determine our choice of a residence. He chose his part from worldly and selfish considerations purely. He was a good man, but, like many good men,

he made a terrible mistake here; the natural consequence of which is, that pious associa- tions are disordered; the Church is no longer a familiar house in which they dwell, but a place which they occasionally visit. Hence religious habit becomes feeble and fluctuating, religious temper becomes doubtful; they live in a deteriorated atmosphere, and all its nameless effects are produced. Their lives become languid and listless, and profitless, the joy of religious life is gone, and the family altar is lost. O, how often is this the case when people emigrate to this Western coun- try! (Read an article headed Family Altars Lost, in the Advocate of April 26th, 1860.) What wonder that in such cases children grow up godless—that worldly in- ducement prevails against feeble religious injunction—that worldly nurture produces an unspiritual temper? Removed out of the circle of the Church, what wonder that all- ances with the world are sought—that un- spiritual men marry their daughters—that their sons marry unspiritual wives? The parents, like Lot, may preserve their piety; but how rarely do the children! Let us, then, be careful not thus to neglect our duty. E. H. HUDSON.

\*More on the same subject in next issue. Gallatin, Mo., April 28th, 1860.

Communications. For the St. Louis Christian Advocate. Laclede Correspondence. Mr. Editor: The weekly visits of the Ad- vocate are hailed by the writer of this letter with a degree of profitable delight produced by no other newspaper. I call it such, Judge to the contrary, notwithstanding. What! the Advocate not a newspaper! Well, that will do! But the judge only said it was not a public newspaper. But, still, I am inclined to differ with him. At least, it is not a secret concern, which the public may not read. I have just laid down the issue of April 6th, and, having had the privilege of reading as much as I might wish of the "news," as it appears in the acknowledged public journals of the day, of all kinds of po- litics, I must confess them all far in the back- ground. Go on, Mr. Editor; give the "Gen- eral Intelligence," "Political Summary," and such other miscellaneous items as you are in the habit of giving. To the general reader, who reads for the sake of those items alone, the Advocate is of more real value than any paper I have seen. Time is more than money; hence the voluminous style adopted by the thousand and one penny-a-liners, who furnish the news for some of the mammoth sheets now extant, becomes absolutely provoking. And when one turns to the "Latest by Tele- graph," and proceeds through item after item of "Later" and "Still Later," after all, is driven to confess the whole affair little else than a perplexing conglomeration of hastily gotten up, and often very incorrect, matter, put in to "fill up." But when one reads the Advocate regularly and attentively, he goes through the contents of the nut- shell-like "Intelligence," he feels that, as he can rely upon the correctness of facts stated, and depend upon the comments added, as coming from an honest, close observer, he is conversant with the important news of the day, from pole to pole, from sea to sea. I apprehend, however, that many of your readers do not fully appreciate the value of the Advocate in this particular, nor do they reflect that it requires as much, or more, labor to prepare the items of which we speak, as they appear in the paper, than would be required to fill two pages in the manner of ordinary newspapers are filled. If a farmer wishes to know why this is so, let him take a bushel basket and go into his crib to fill it with corn; and then take another basket of the same size and fill it with well selected seed corn. When he is through his job, he will have before him a fair illustration of your task. And when we add the "News from the Churches," "Obituary," and "Spe- cial Notices," the Advocate becomes a re- ligious "newspaper." Then the "Book No- tices" and advertisements bring it fairly under the head of literary; and the useful recipes that often appear, together with the many valuable articles upon subjects con- nected with the farm, make it a good agri- cultural sheet; while, to trading men, the unequalled commercial report, so well gotten up by your very accommodating commercial editor, gives the Advocate a character in this particular, which, I verily believe, some will not appreciate, because it is a religious pa- per, and others won't have it because it is a Methodist paper. But, sir, when the matter already referred to is read, the reader must bear in mind that only a part of the paper is disposed of; there is yet to come the "Theological," "Communications," and general ed- itorials, which in every paper is a perfect fe- deral; and the sermon in each number makes the Advocate not only a newspaper, but a preacher of righteousness, paying weekly visits to the family of each subscriber. Sum- ming it all up, the wonder is that any person can get the consent of the will to have "my paper discontinued." But, says Bro. A., I am not able to pay for it. Very well, that may be so; but wherever a fact exists, there must have been a cause for it. No effect can be produced without a cause. Then, as you say you are not able to pay for the Advocate, I wish to know why you are so poor. Re- member, I am not asking for the reason why you are not able to buy a farm or a negro, or some other valuable piece of property that it would require one or two thousand dollars to pay for; no, that is not the point. I only ask how you came to be so poor that you can not spare two dollars a year to pay for so valuable an article of household furniture as a family newspaper. I shall not conjecture what may be any one's reason; but of one fact I would speak. It is this: From evidence that may be drawn from every day's observation (you may judge between the conditions of the parties for yourself), you may perceive that nine out of every ten of the liberally educated part of the community

are able to take and read newspapers; and do so, provided they have postoffice con- veniences to justify it. Now does this fact arise because educated men can and do make money faster than men of limited knowledge? This question you can not answer in the affirmative—because, so far as money is con- cerned, men that can not read often have more money than highly educated men. Then, if you are not able to take a good family newspaper, your inability very likely arises from imagination, produced by the want of an appreciation of the paper. It is no uncommon thing to hear trading men say they are not able to buy a certain article that perhaps would not cost ten dollars, and at the same time have cash enough in hand to buy a farm. The reason of this is they do not want the small article, hence their in- ability to purchase it. By this means, I con- clude that in this land of plenty, with nine- tenths of those who say they are unable to take the Advocate, their inability arises from a want of appreciation. What is two dol- lars? Not so large a sum but what it could be obtained if the proper industry and econ- omy were used. But I will close this letter and write AGAIN.

For the St. Louis Christian Advocate. Paola Correspondence. Mr. Editor: A few days since a writer, on the Northern side of the question, se- verely condemned the missionary expendi- tures of the M. E. Church, South, to sustain the work in Kansas, and stated that he could not see the propriety of continuing its existence on soil occupied by the M. E. Church, North. Those who entertain this idea, seem to forget, or not to know, that there are hun- dreds here who will not—can not, conscien- tiously—adhere to, or unite with, the latter, in consequence of the abolition sentiments of the ministers and members of that Church, and the continued, heated agitation of the slavery question, kept up therein. In fact, some of the members are tired of the excite- ment now, detest the policy, deeply deplore such a state of feeling, and would gladly es- cape to a more congenial home; and, if the approaching General Conference should make slaveholding a test of membership, numbers will leave her communion, and seek Church immunities elsewhere. While this is the case, the organization of the Church, South, occupying sound scriptural ground, as she does, and attending to her one all-important work, preaching the glo- rious gospel to the people, should be perpe- tuated here, and well sustained, too, as a home for those who wish to live religious, prefer the Methodist Church, and desire to enjoy, undisturbed, the high privileges guar- anteed them by the institutions of our country. A few days ago, a minister of the M. E. Church, North, said, if the position and principles of the Church, South, were thor- oughly known, the former would sweep the country in a breeze to the Missouri line, and the latter would be forced to retreat to the State, instantane- But it is my candid, decided opinion, formed by close observation, that in propor- tion as the Church, South, is known—thor- oughly understood—just in that proportion will her popularity and prosperity increase; especially will she be beloved by those who favor order, and desire tranquility. Those who pretend to think it a useless and reckless outlay of missionary funds, to sustain the ministers in their arduous enter- prise in Kansas, seem to overlook the enor- mous sums of money appropriated, by the Church, North, to sustain their work in Kentucky, Missouri, Arkansas, and Texas—to disturb the quiet of once contented and happy communities. We, in turn, ask, where is the propriety of expending thou- sands of dollars, to support men to keep up a feverish and morbid state of feeling, where their labor is not wanted—not needed—and where it is productive of only evil continu- ally? Where is the Christian charity in such a course? "Echo answers, where." The M. E. Church, South, manifests no opposition, does not feel any opposition, to any of the institutions of the country; and hence, if for no other reason, she ought to be acceptable. If she were to interfere with these, she never could gain the good will and patronizing favor of the masses—would not deserve it. But she has enough work to engage the hands, heads, and hearts of her people, without any such intermeddling. But is not the Church, North, in Missouri, and other Slave States, avowedly to oppose slavery? "Look on this picture, and then on that."

Paola, Kansas, April 25, 1860. PAOLA. For the St. Louis Christian Advocate. Rumorselling Methodists. Mr. Editor: I noticed, some time since, an article, from the pen of Bro. Rice, upon the subject of rum-selling, in connection with Church members, and I saw your remarks. To-day I read Bro. R.'s second article upon the subject, and now I want to say a word. Bro. R. says there are no rum-sellers in his work. He should be thankful for that. But I apprehend that there are some of the objectionables, somewhere within the bounds of his knowledge, else he would not have thought to write upon that point. But he want of a law suited to the crime seems to be the trouble with him. Well, if there is no law by which those pests can be disposed of, we are in a deplorable condition. So far as I am concerned, I would as soon fellow- ship a horse-thief, as a regular trafficker in such stuff as is now called whisky, wine, etc. It matters not whether he sells by the "glass," gallon, barrel, or cargo, I have long since come to the conclusion that sin is sin; hence little sins and large sins are not known in Divine law; but sin is sin, and the soul that sinneth shall die, whether that sin be committed by stealing a pin or murdering a man. And if it is wrong to sell a pint of

poisonous drink, it is wrong to sell a barrel. But we have a law, upon the point in ques- tion, which is found, in many places in the Law of laws; but to one place alone I would direct attention. Our Savior said, that upon two commandments hangs all the law. Love to God and love to man, embraces the idea. Now, if we are to love God with all the heart, &c., and our neighbor as ourself, it is evident that our conduct towards God and our neighbor should be such as would pro- mote their interests—and, especially, not op- pose it. God has undertaken to save from hell the race of mankind, and thousands of our neighbors are co-workers with him to the extent of their ability. Now if we love God and our neighbor, as commanded, whatever will not conduce to their interests, we will not do. Making, selling, or drinking intoxi- cating drinks, can not assist in the work of salvation; therefore, it is unlawful to engage in the business. But, it is asked, Where, in the Discipline, is the law? Turn to page 36 (new edition), and you will find that the first condition upon which persons who desire to con- tinue in "these societies," may do so, is, "By doing no harm; by avoiding evil of every kind, especially that which is most generally practiced, such as—, drunk- enness, or drinking spirituous liquors, un- less in cases of necessity." From this language, it will be perceived that drunkenness and drinking are only used to explain the con- dition, which is "Doing no harm, avoiding evil of every kind," &c. Then, just as sure as drunkenness is a harm, it is emphatically forbidden—and so is drinking. And as the sale of a thing, the use of which is sinful, is necessary, in order that it may be used, he who sells becomes an aider and abettor of the sin of drinking and drunkenness. It has not been long since I knew charges preferred against a member of the Church, for "immorality," under two specifications: 1. "Selling spirituous liquors, to be used as a beverage;" and 2. "Using them as a be- verage." The party was found guilty, and expelled; and, upon the same ground, I ex- pect, if circumstances do not change, to know of another case of the same sort, ere long. And, while the same one who has the dealing with these cases, is permitted to have charge of a circuit, such offenders, without proper reformation, will be cut off, that they may not cause the whole vine to decay. In days of yore, it might not have been so sinful to make, buy, sell, and use, as a beverage, the several kinds of intoxicating drinks; but, in this age of light, the Church that can wink at such conduct is not of the true vine. Affectionately, Wm. H. M. April, 1860. NAPOLEON AND ENGLAND.—From all we can learn, there is yet a deep and widely- spread impression on the English mind that Napoleon still intends, whenever opportu- nity may serve, to make an attack on England. An English correspondent of one of the American papers, writing under date of March 30, gives the following: "It is astonishing what vicissitudes some- times occur in the lifetime and personal history of a man. Well do we remember the Chartist threatened attack upon London in 1848; when, on the appointed day, all business was suspended, the capital of Eng- land was under military law, and tens of thousands of its citizens sworn as special con- stables, paced its streets on duty, under the orders of army officers. On that day there paced backward and forward, upon Black- friars Bridge, an obscure and somewhat ec- centric man, known to be related to a for- mer dynasty of France, but poor, disregarded, a "dinner out," picking up hospitality to save his scanty purse, doomed by his posi- tion to associate with none of the most re- putable part of society, and regarded by those who knew him—and they were few—as of very slender intellectual capacity: in plain words, three parts of a fool. Yet that man now entails on Britain an expense of hundreds of millions, keeps our brave citizens in a state of perpetual anxiety, dis- poses of whole provinces of Europe at his will; and on his single behest more depend- than on that of any other man living; in short, from the poorest obscurity he has in ten or twelve short years risen to the top most pinnacle of power; and Napoleon III is the mightiest and most potent individual man now living upon the earth. Well, the influence of France upon the world is equal to that of England; not that we for an instant compare the Emperor of France with our own beloved Queen; but Napoleon is a despot; he is swayed by no deliberative councils; so far as human ken can penetrate, he does according to his own will; though we are well aware that one mightier than he has brought it all to pass, and that the proudest of earthly potentates are but in- stants in the hand of the King of kings, "all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase." "It is astonishing to observe how great an influence this man exercises over Europe. Our military and naval establishments, our defenses of every description, are continually increasing; a great militia force is being gathered; a hundred thousand gentlemen, each finding his own weapon and outfit, and paying his own expenses, are now enrolled in the rifle volunteer corps; and all for what? Do we expect an invasion from across the Atlantic? Are we afraid of the Russian or the Prussian navy? The answer to all this—the reason of all these mighty and costly preparations—the necessity for all this vigilant precaution—is found in one word, and that word is Napoleon." This indicates the feeling. An American, traveling in England, says the feeling is universal, and that the people, from beggar to prince, expect an attack. As to the re- sult of such an attack, he says, two opinions prevail. One class he represents as having misgivings, and the other as being bold and defiant. The feeling of the first class, he says, may be expressed thus: "England is at Napoleon's mercy. He could sweep over in six hours with a suf- ficient force to invade us. If he could land, he could march into the arsenals, and if he could secure the arsenals he could render the navy powerless. If he could do this, he could hold London, and thus command the Government; for no ministry would take the responsibility of continuing the war under those circumstances. What would he re-

quire of you? He would say, 'Relinquish your claim upon your colonies.' "The captains of the mercantile marine; the off-ials about the dock yards, etc., with whom I conversed talk differently: 'Steam over, will he? We'll catch him at it. En- camp in Hyde Park, will he? Do you see those Armstrong guns; we would plant them on Shooter's Hill and sweep the valley of the Thames. If he ever get an army into England, he will never get it out again. Ally himself with despotism and powers in the interest of the Papacy, and isolate England? If he do, we will raise a Kosuth in Hungary, a Gaibaldi in Italy, a Kossuth-ko in Poland, ally ourselves with Hollar, d, Prussia, Scandinavia, and the United States, and putting Life Liberty, Faith upon our banners, make peace—never—till we rocked every monarch in Europe from his throne.' "But will your pae-loving, money loving people make the sacrifices necessary to de- fend you? Yes, for they know if Napoleon enters England he will take higher taxes than Victoria can impose, as his uncle did at Lisbon, Milan, Vienna, Hamburg, and Berlin.' 'Why don't you accept the propo- sition of Napoleon for an equal disar- mament?' 'Because no disarmament can be equal while we are compelled to keep 130,000 soldiers in our colonies and he re- tains the conscription.' We believe the latter opinion to be cor- rect. Let Napoleon once set foot on Eng- land, with a view of invasion, and never, perhaps, since nations began to be, was there such commotion as would follow—a com- motion that, in the end, would not leave a crowned head in Europe. But what blood- shed and horrors would it produce! Lines by Milton in His Old Age. This sublime and affecting production was but lately discovered among the remains of our great epic poet, and is published in the recent Oxford edition of Milton's works: I am old and blind! Men point to me as smitten by God's frown; Afflicted and deserted of my kind; Yet I am not cast down. I am weak, yet strong; I murmur not that I no longer see; Poor, old, and helpless, I the more belong, Father Supreme, to Thee. O merciful One! When men are farthest, then Thou art most near; When friends pass by, my weakness shun, Thy charity I hear. Thy glorious face Is leaning toward me, and its holy light Shines in upon my lonely dark face, And there is no more night. On my benched knee I recognize Thy purpose, clearly shown; My vision Thou hast cleared, that I may see Thyself—Thyself alone. I have sought to fear; This darkness is the shadow of thy wing; Beneath it I am almost saved, here Can come no evil thing. O I seem to stand Trembling, where foot of mortal ne'er hath been, Wrapt in the radiance of Thy sinless land, Which eye hath never seen. Visions come and go; Shapes of resplendent beauty round me throng; From angel lips I seem to hear the flow Of soft and holy song. It is nothing new, When Heaven is opening on my sightless eyes, When airs from paradise refresh my brow, The earth in darkness lies. In a purer clime My being life with rapturous waves of thought Roll in upon my spirit—strains sublime Break over me unsought. Give me now my lyre! I feel th' strains of a gift divine, Within my bosom glows unceasing fire Let by no skill of mine. THE SHIRT MADE.—The accounts of trav- elers have taken us well acquainted with the "bread tree," but it remained for the in- defatigable Humboldt to discover in the wilds of South America, a tree which produces ready-made shirts. We copy his account of this tree: "We saw, on the slope of the Cerro Dulida," says Mr. Humboldt, "shirt trees fifty feet high. The Indians cut off cylindrical pieces, two feet in diameter, from which they peel the red and fibrous bark, without making any longitudinal incision. The bark affords them a sort of garment, which resembles sacks of a very coarse tex- ture, and without a seam. The upper open- ings serve for the head, and two lateral holes are cut to admit the arms. The na- tives wear these shirts of marlin in the rainy season; they have the form of the frock of a countryman, and are made of cotton, which are so common in New Grenada, at Qui o, and in Peru. As in these climates the rich's and beneficence of nature are regarded as the primary cause of the indolence of the inhabitants, the mis- sionaries do not fail to say, in showing the shirts of marlin, 'In the forest of the Orco- ko, garments are found ready made on the trees.' One of the 10 farmers in the horrid trage- dies of the Robespierre period has just met a dismal end at the age of 97. A vagrant and a beggar for the last 40 years, Lazaretti, be- ing known as Tablitz Le Barou, sought and got shelter this week at the residence of a peasant in the town of St. Symphonien, near Lyons. Laid alone, he was struck with epilepsy, and fell headlong into the brazier. He had been factotum to the miscreant Car- rior, in executing the famous *Noyades* at Nantes, when hundreds of Bretons were plunged into the Loire in batches and heu- dreds. Dean Swift, in traveling once, called at a house. The lady of the mansion, rejoiced to have so great a guest, with much eagerness and flippancy asked him what he would have for dinner. "Will you have apple pie, or a gooseberry pie, sir, or a cherry pie, or a plum pie, or a pigeon pie, sir?" "Any pie, madam, but a magpie," replied the Dean, in his usual, dry, sarcastic manner. He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.—Bacon. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we can not render benefits to those from whom we re- ceive them, or only seldom; but the benefit we receive must be rendered again, line for line, deed for deed, to somebody. A meeting was held on Thursday last in Washington, to consider the propriety of erecting a statue of Henry Clay in that city. A resolution was passed to start a subscrip- tion for the purpose, and appointing the 10th inst. for a meeting of subscribers to determine upon the proper course to be taken in the matter. It is designed to have the statue the size of life, and to raise fifteen thousand dollars for the purpose.